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*published to promote the preservation
of church records and the writing
of parochial and diocesan history*

Spring 2013

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Travel to the Borderlands: Tri-History 2013

By Matthew Payne

The area of what is now the state of Texas has constantly been on the border. It has flown the flags of six different nations, being populated by peoples of many cultures. What an appropriate place for the 2013 Tri-History Conference, "The Episcopal Church on the Borderlands"!

Co-sponsored by the Historical Society of the Episcopal Church, the National Episcopal Historians and Archivists, and the Episcopal Women's History Project, the Tri-History Conference (June 11-14) explores ethnic expressions of the Episcopal faith, adaptation of popular

religious traditions in Episcopal liturgy, the role military personnel played in church planting, the founding of educational institutions, and the changing relationship of men and women in church leadership.

The banquet speaker is Professor Robert Wright, OMI, associate professor of systematic theology of the Oblate School of Theology in San Antonio. His topic, "Trans-cultural Experience as a Call to Conversion," will treat culture and religion informed by his experience in parish ministry, working with migrants on the Texas-Mexico border, and social justice advocacy.

Multiple sites will host workshops, including TMI (the Episcopal School of Texas), St. Philip's College, St. Mark's Episcopal Church, Mission San Jose, and the St. Anthony Hotel. Workshops offered include the topics of disaster planning, oral history, keeping archives, and writing a parish history. Presentations include a focus on Pilgrims and Pioneers, The Inculturation of Worship, The Episcopal Church in Latin America, and Education on the Borders. A complete listing of workshops and presentations can be found at trihistory.org.

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*Historic St. Mark's Church is a conference venue.
Photo by Joseph Brown.*

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The Historiographer seeks new editor

The Historiographer, the quarterly publication of the National Episcopal Historians and Archivists and the Historical Society of the Episcopal Church, seeks a new editor. This 16- to 24-page publication contains articles and news from the world of Episcopal history and archives and reaches approximately 1,000 members of both organizations across the globe. Our editor is responsible for soliciting materials for publication, formatting each issue for printing, and overseeing printing and mailing. A working knowledge of The Episcopal Church will be helpful, and a love of history is essential. \$500.00 honorarium is paid to the editor for each issue.

An overview of NEHA and the detailed job description are available on our website: <http://www.episcopalhistorians.org/home> along with samples of recent issues.

Interested? Please submit your resume and writing samples by July 31, 2013, to Susan Rehkopf, Archivist and Registrar, Diocese of Missouri, 1210 Locust Street, St. Louis, MO 63103, or by email to srehkopf@diocesemo.org. Questions? Please email NEHA president the Rev. Bindy Snyder at revbindy@bellsouth.net or Susan Rehkopf at srehkopf@diocesemo.org.



New York Archives Conference: 2013 Annual Meeting

The New York Archives Conference, an organization that meets annually to bring together archivists, manuscript curators, local historians, and local government record-keepers, will hold its 2013 meeting June 5-7 on Long Island University's Post Campus in Brookville, New York. This year's conference will be a joint meeting with the Archivists Round Table of Metropolitan New York and will be co-sponsored by the Palmer School of Library and Information Sciences. The conference will include workshops, a plenary address, and sessions on topics as diverse as web archiving, archivists and activism, performing arts archives, institutional anniversaries, and outreach. A series of sessions has been designed for students and new professionals. On-campus housing is available. For information, contact: Pamela Cooley (pcooley@stny.rr.com) or Kristine Boniello (boniellk@dowling.edu).

Society of Rocky Mountain Archivists: Protecting Cultural Collections

"Protecting Cultural Collections" is a two-part workshop sponsored by the Western States & Territories Preservation Assistance Service to be held at the First Presbyterian Church, Glenwood Springs, Colorado, July 17, 2013, and August 14, 2013. By the end of the second workshop, attendees should be able to complete

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A life to celebrate: Richard Seidel, 75, Diocese of Chicago historiographer

Richard Seidel, archivist/historiographer for the Diocese of Chicago, died March 25, 2013, of complications from a brain tumor.

Born in Toms River, New Jersey, Seidel earned a degree in library science from Rutgers University. His master's degree in theology was from Seabury-Western Theological Seminary in Evanston, Illinois.

When Seidel was elected to the position of historiographer of the diocese in 1992, he inherited a wealth of valuable historical documents that dated to the early 1800's and settlement of the (then) Northwestern Frontier. The collection, however, was in serious need of "conservation, preservation, and reorganization." To his task he brought many years of experience—as acquisitions librarian at the University of Illinois at Chicago (1966-1971); technical services librarian at the Newberry Library in Chicago (1971-1990); and consulting archivist to the Chicago Board of Education. He was also research associate for the Jane Addams Papers (1995-2009) and archivist for the Richard Nickel photographic archives (2003-2006).

In a tribute to Seidel in 2011, Bishop Jeffrey Lee said, "His considerable professional expertise in library science and in the development of manuscript collections, . . . combined with his deep, unwavering commitment to maintaining the historical legacy of the Church, gave him the spirit and skills to turn [Chicago's] archival materials. . . into one of the most significant American repositories for the study of Episcopal Church history, especially of the Midwest.

"He has accomplished much since he first began his work: He was able to secure appropriate storage space and create an archival collection that has been accessible both to diocesan staff and to researchers and scholars. Richard has been indefatigable in rescuing archival col-

lections and significant artifacts from closed congregations and diocesan institutions, including the Church Home and Chase House. [He] has developed guidelines for diocesan and congregational records management and has conducted workshops on the basics of establishing and maintaining archives. His 400-page thesis, "Tens of Thousands of Children: Social ministries to the foreign-born in the Episcopal Diocese of Chicago, 1849-1940," is a significant contribution to the history of our diocese. He is a well-known lecturer, not only about the diocesan archives, but also about St. James' Cathedral, the history of the Diocese of Chicago, and the history of its predecessor, the Diocese of Illinois."

Instead of waiting for historical documents to come

to him, Seidel actively sought them. He collected papers that told the story of the early years of the Episcopal Church in Illinois, especially in the area that became the Diocese of Chicago, often telling the story through details about parishioners. He increased the diocesan holdings by patiently wooing potential donors, assuring them their treasures would find a good home. He had an eye for what people would find interesting, and he never forgot the human touch.

Seidel's life—and death—were celebrated in a memorial Eucharist at Chicago's St. James' Cathedral on April 12. The Rev. Gary Cox, his pastor, said in his homily, "For communities of faith, the interests and work that Richard did have a sacred dimension. Keeping and sharing elements of our common history remind us of what God has done for us in the past and what God promises to continue to do for us now and in the future."

Following the service, Seidel's ashes were transported to Christ Episcopal Church, Toms River, for interment in the family plot. Survivors are a brother, Barry Seidel, and two nephews, Paul and Ian.

Material for this obituary came from the Chicago Sun-Times, the Chicago Tribune, the Rt. Rev. Jeffrey Lee in a tribute to Richard Seidel at the Diocese of Chicago's annual convention in 2011, and the Rev. Gary Cox, who gave the homily at the memorial service.



Richard Seidel in his younger days.
Photo courtesy of Gary Cox.

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the interests and work that Richard did
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The Nominating Committee of the National Episcopal Historians and Archivists is pleased to present a slate of three candidates for election to the organization's Board of Trustees, each to serve a three-year term, 2013-2016.

Gloria Lund, archivist and registrar for the Diocese of Spokane, grew up in Los Angeles where she attended UCLA. In 1969, she moved to Spokane with her "husband, five children, two dogs, and two cats" and immediately became involved in "church." She began by helping to develop a human resources



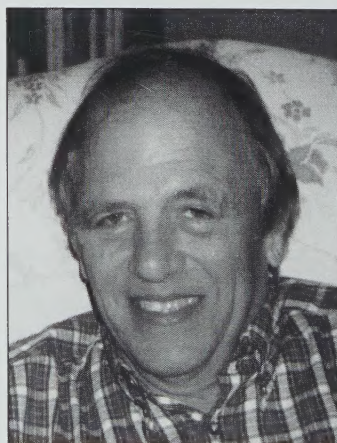
program for St. Stephen's Church in Spokane. This led to her becoming a trainer for Stephen Ministry, "the eyes and ears for the rector." She has been a presenter for Women of Vision, was the first lay secretary of Spokane's Diocesan Convention (1987-2002), a deputy to General Convention (1991-2003), a mentor for Education for Ministry (four years), senior

warden of St. Luke's Church, Coeur d'Alene, Idaho, and finally, in 2004, diocesan archivist and registrar. She is currently serving her third term as president of The Bishop's Guild.

Susan Stonesifer is the historiographer for the Diocese of Washington and manager of the Miller Branch of the Howard County (Maryland) Library System. She is a board member of the Howard County Historical Society and of the Episcopal Women's History Project and serves on the Committee on the African American Episcopal Historical Collection for the Historical Society of the Episcopal Church. She updated the history of the Diocese of Washington for its recent bishop's search, chaired the diocesan committee on African-American history, and co-wrote the diocese's response to the 2006 General Convention Resolution 123 on racism. She has served on numerous library committees, including the American Library Association's committee on library-

school partnerships. She has a master's degree in library science from the University of Maryland, College Park, and a bachelor's degree in music and history from the College of William and Mary.

G. Michael Strock, a native of Wauwatosa, Wisconsin, earned his bachelor's degree from the University of Wisconsin and his master's in history from DePaul University. In 1965, he went to work for the U.S. Park Service as a historian. His first assignment was at Fort Caroline in Jacksonville, Florida, then at Castillo de San Marcos in St. Augustine. For 31 years, he was posted at various parks around the country. Upon retirement, he returned to St. Augustine where he became an active member of Trinity Church and wrote its history. Historiographer for the Diocese of Florida, Strock became a member of NEHA in 1999 when he was co-opted to host NEHA's Annual Meeting and conference in St. Augustine. He has since



served NEHA as conference coordinator, conductor of workshops on writing parish history and organizing parish archives, been a mentor to new members, written for *The Historiographer*, and served on the Board of Trustees, the last several years as vice-president. In 2010, NEHA awarded him the Canon John W. Davis Award for service to the organization.

The Rt. Rev. Thomas John Claggett, the first 'American' bishop

By Roger Prince

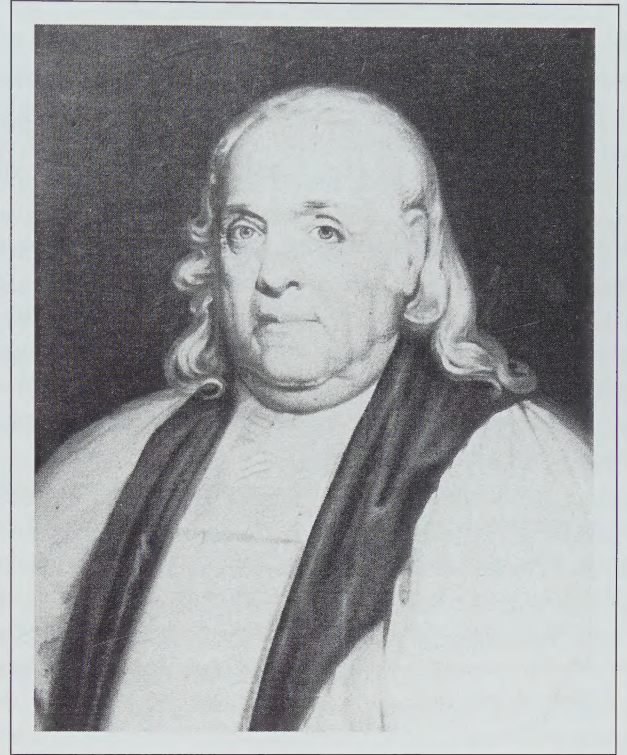
Every week, in church, we profess our belief in the Apostolic Succession as we recite the Nicene Creed, our belief that our Church flows in unbroken descent from the apostles, in our case St. Peter. One way we show this, as an institution, is that we require every new bishop to be consecrated by at least three current bishops. The Protestant Episcopal Church in the United States of America, as we are formally named, has so far had well over 1,000 bishops (living and dead), but there was a time when bishops were very thin on the ground.

The first four American bishops were all consecrated in Great Britain—Samuel Seabury in Aberdeen, Scotland, the next two, William White and Samuel Provoost, in London, and finally James Madison in Canterbury. They became the bishops of Connecticut, Pennsylvania, New York, and Virginia respectively. Once there was a quorum in the young United States, the fledgling Church of the new nation could become independent of the “mother country.”

The first bishop to be ordained in the United States was Thomas John Claggett of Maryland (1743-1816). He was consecrated in 1792 by all four of the bishops named above. In fact, his was the only consecration that included Samuel Seabury, who died in 1796 shortly after the consecration of the sixth Episcopal bishop, Robert Smith of South Carolina. Bishop Provoost had objected to Seabury's involvement because of the (suspicious) Scottish roots of his consecration and wanted three other bishops to participate “just in case.”

Thomas Claggett, like his four episcopal forerunners, was born in what is now the United States, in his case, in the Western Shore of Maryland. He was educated at the College of New Jersey (now known as Princeton), graduating in 1764. After studying under his maternal uncle, the Rev. John Eversfield, he sailed to England to prepare for ordination, there being no bishops in the Colonies. In 1767, he was ordained a deacon, then a priest in the chapel of Fulham Palace, the country house of the Bishop of London. He returned to the Colonies in the spring of 1768 and became rector of All Saints' Church, Calvert County, Maryland.

During the Revolutionary period, rather than take an oath to King George, the Rev. Mr. Claggett retired to his estate at Croom (1776-1778). When the political situation calmed, he became rector of St. Paul's Church, Baden, in Prince George's County, then again rector of All Saints'. In 1792, “being a man of excellent fitness for the office, as well as possessed of large private means,” he was elected the first bishop of Maryland. He was consecrated on September 17, 1792, at Trinity Church in New York City. That same



year, he was also awarded his Doctor in Divinity degree from Washington College in Chestertown, Maryland.

Throughout his episcopate, Bishop Claggett also served as a parish priest, returning to St. Paul's, Prince George's County. He was appointed the third chaplain of the United States Senate at their first session in the new capitol, Washington, D.C., on November 27, 1808, and served in that role for a year. In April, 1815, after experiencing redcoats billeted in his church during the War of 1812, he wrote an Order of Thanksgiving to be used as a national thanksgiving for peace. He died at Croom on August 2, 1816.

It is good sometimes to be reminded of the early years of our Church. As the Diocese of New Jersey was recently preparing to elect a new bishop, I found it fascinating that the first fully American bishop wasn't born when my parish—St. Thomas', Alexandria—was founded, and that its current building was already 25 years old when he was consecrated!

Roger Prince is a research scientist based in New Jersey. He is a member of St. Thomas' Church, Alexandria, which was founded in 1723, 20 years before Thomas Claggett was born, and whose current building was 25 years old when the good bishop was consecrated. He writes historical vignettes for his parish newsletter and occasionally shares them with The Historiographer. Photo courtesy Diocese of Maryland Archives.

A Call for Papers

“The Quiet Strength of the Episcopal Church: Our Forgotten Women”

The 53rd Annual NEHA Conference
will be held June 16-20, 2014,
at the Cathedral Church of St. Mark in Salt Lake City, Utah.

Throughout history, the work and accomplishments of women have received far less attention than have the work and accomplishments of men. This conference, through its theme, hopes in some small way to give voice to Episcopal laywomen—wives, deaconesses, nuns, missionaries—who quietly dedicated their lives to serving others and to promoting the work of our branch of the Church Catholic.

We invite proposals for papers, panel discussions, and media presentations on all aspects of these non-ordained women who used their talents and gifts to further the mission of the Episcopal Church, either at home or abroad, and who, for the most part, time has forgotten. Suitable topics would include the former Deaconess Program; the establishment of Episcopal religious orders for women and the work these women performed, from contemplative prayer to social activism; women who served through medicine, law, and education; women who were artists and builders, creators of art by needle, music, stained glass, iconography, etc.; women who

were church planters and sustainers; any ecumenical projects conducted primarily by women; and, of course, pioneering women in the fields of archives and historical preservation.

Anyone wishing to deliver a paper or make a presentation should submit a 100-200 word abstract and brief curriculum vitae. Panel proposals should include a brief statement of the panel's purpose, short descriptions of the individual papers, and brief CV's for all participants (including a mailing address for each). Papers themselves should be scheduled for 15 to 20 minutes delivery time; panels should have no more than three 20-minute papers. Papers may be requested for publication.

All proposals should be submitted by e-mail no later than March 15, 2014, to:

Kurt Cook,
Historiographer of the Cathedral Church of St. Mark,
at archives@stmarkscathedral-ut.org.

Society of Rocky Mountain Archivists

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a disaster response and collection salvage plan; train staff to implement the plan; set pre-and post-disaster action priorities; and understand practical decision-making skills needed during an emergency. They should also have experienced salvage procedures for books, documents, photos, and objects. Upon completion of the program, the sending institution will be invited to join an informal network of WESTPAS-trained personnel to provide mutual aid in the event of emergencies. Pre-registration required. For further information, contact: Julie Page (jpage@westpas.org).

Western Regional Conference on Faith and History: Call for papers

The Western Regional Conference on Faith and History has issued a call for papers to be presented at its biennial meeting on October 5, 2013, at Vanguard University in Costa Mesa, California. The conference theme is “The Christian Historian

and the Broader Culture.” Interested scholars are encouraged to submit relevant paper proposals, 1-2 pages in length, double-spaced, to: John Wilson (JWilson@vanguard.edu). Deadline for paper proposals is August 15, 2013.

Florida Conference of Historians: Call for Papers

The Florida Conference of Historians (FCH) invites faculty, independent scholars, and students to participate in its 2014 annual meeting to be held in historic St. Augustine, January 31-February 1. Panels and individual papers on a variety of historical subjects are welcome, including panels and papers focusing on Media, Arts, and Culture; Florida History; and Undergraduate Research. Selected papers will be considered for publication in the FCH *Annals: Journal of the Florida Conference of Historians*. Deadline for submitting proposals is December 6. Check the FCH website: <http://www.floridaconferenceof-historians.org>. Or contact Dr. Jesse Hingson, Jacksonville University, at: jhingson@ju.edu, or call 904-256-7215.

Caroline Berryman Spencer: An extraordinary 'supporting lady'



Bain News Service

By Susan Witt

To borrow from the entertainment world, the Church has had many "stars," in most cases "leading men." Our archives have plenteous references to historical individuals with notable biographies and achievements. Sometimes supporting roles can be significant and worthy of recognition.

Recently, I encountered the story of a fascinating lady who supported the important work of the Rt. Rev. Charles Henry Brent, bishop of Western New York from 1918 to 1929. A Christian leader, social reformer, humanitarian, and writer, Bishop Brent's accomplishments are legendary. In 1901, he became bishop of the Missionary District of the Philippines, then under U.S. protectorate following the Spanish American War. For all his missionary zeal and purpose, Bishop Brent was no salesman or cheerleader; he was reluctant to become personally involved in promoting fund-raising for projects to benefit the native Filipino population. Fortunately for him, Mrs. Lorillard (Caroline) Spencer made an entrance.

During extensive travels in the Far East, Mrs. Spencer, a devout Episcopalian from Newport, Rhode Island, became interested in the bishop's work in the Philippines. Archival records reveal that she became a motivating force in securing and providing financial and intellectual support for those missionary efforts.

On one occasion, Mrs. Spencer accompanied Bishop Brent and two native interpreters to the Sulu Archipelago, home of the Moro people, Muslims who had a reputation for ruthlessness toward newcomers. The boat employed for their travels was aptly named the *Peril* as the adventure played out to a meeting in a lagoon with a band of outlaws. After an American gunboat escort, the *New Orleans*, had withdrawn to return to the town of Jolo, the Moros boarded the *Peril*. Some were armed with carbines, others had barongs, "fierce steel weapons, sharp as razors." Their leader, Salihudin, apologized that his men carried weapons.

Bishop Brent entreated the Moros to meet with Governor Whitney to surrender their weapons and negotiate a peace pact. Nothing was mediated. The bishop chided the Moros for brandishing weapons. Mrs. Spencer, no doubt feeling threatened, demonstrated the capabilities of her Victorian hat pin while the interpreters anticipated they would all be killed by the outlaws. Eventually the Moros withdrew to their settlement and the *Peril* returned to Jolo where it rendezvoused with the Governor's party sent to their rescue.

Caroline Berryman Spencer exercised her influence in Newport and New York to secure donations for the Philippine missions. *The New York Times* chronicled her participation with Deaconess Virginia Curtis Young as they headed a project to establish a hospital and settlement house for the Filipinos. She was supportive of the House of the Holy Child, a welfare agency for children of American fathers and Filipino mothers. After numerous return visits to Jolo, she purchased a residence there and took an active part in the Moro school and hospital that Bishop Brent founded.

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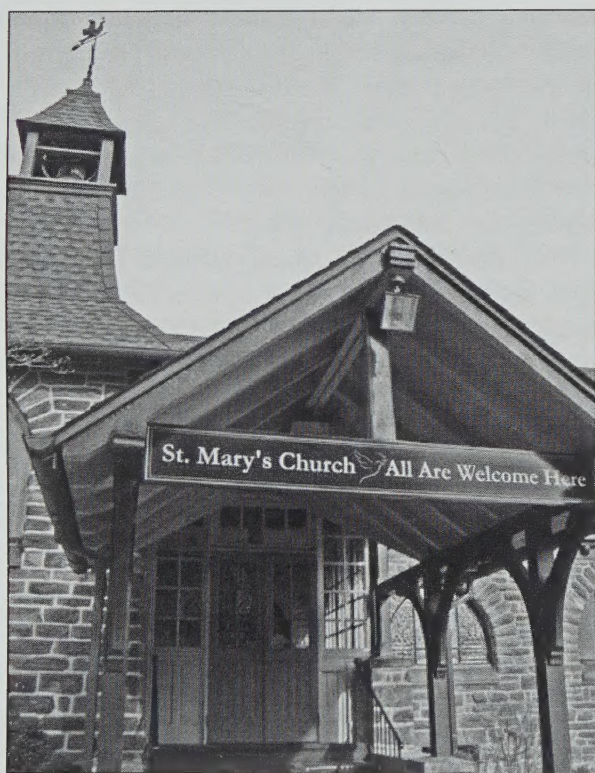
Caroline Spencer served diplomacy and friendship along with tea. Photo, courtesy Diocese of Western New York.

Anniversaries are for celebrating: St. Mary's, Ardmore, celebrates 125!

By Lonnie J. Hovey

Recently, St. Mary's Episcopal Church in Ardmore, Pennsylvania, began a year-long celebration of its 125th anniversary. We are having a marvelous time! Perhaps our celebration can provide tips for others looking forward to marking similar events.

To prepare for the anniversary, St. Mary's established an archives committee whose task was to collect past histories of the parish and to sort through all the vestry meeting minutes to compile lists of past church staff, vestry members, and parish outreach efforts as well as a chronology of work done on the church, parish house, and rectory. This is a suggested first



step because what one learns through research can help guide planning for the celebration. For example, St. Mary's began as a mission church whose members believed in "giving back." The research reinforced the parish's memory of a strong history of community outreach, and the celebration focused on this rich history.

Information the archives committee gleaned—about important church dates, founding members, past community efforts—was shared with the parish through articles in the newsletter and, as appropriate, by the rector in sermons to illustrate aspects of a lesson or gospel reading.

Our next critical step was forming an anniversary planning committee to select a date for a parish event and plan the

celebration. The committee wanted an anniversary dinner that would represent as many aspects of the past 125 years as possible. And this, members decided, should be reflected in clothing, food, and music and through a multi-media presentation.

The evening of the celebration dinner, parishioners became involved in their history as they arrived sporting fashions of the past 125 years. Their costumes ranged from the Victorian age to the modern day with a showing of flapper dresses, outfits from the 1940's and 1950's, and the psychedelic clothes of the 1960's.

With the celebration guests arriving in the present day (2012), the evening's program was designed to take them back in time to the founding of the church—25 years at a time. This was accomplished by having a short program of era-appropriate songs and facts precede equally era-appropriate food, one course at a time. This served to put everyone in the frame of mind for that time period.

The songs were selected from the various eras by a music historian (and choir member) and served as a sing-along led by members of the church choir who all wore matching barber-shop quartet vests, bow ties, and arm bands reminiscent of a century ago.

Moving backward in time, the salad course represented the quarter century of 1962-1986. The salad was iceberg lettuce with Roquefort dressing. Remember it? The songs included "Michael, Row the Boat Ashore," "We Shall Overcome," and "Blowing in the Wind." The soup course (triple mushroom bisque) represented 1937-1961 with such sing-along songs as "God Bless America," "Somewhere Over the Rainbow," and "Rock Around the Clock."

The entree—roast pork with sauce pommes or tilapia meuniere—represented 1912-1936 with "Take Me Out to the Ballgame," the "Marine Hymn," and "Tea for Two." Parker House rolls, parsnip fritters, and baked acorn squash accompanied the entrees. The dessert course represented 1887-1911 with cheese and crackers, grapes and figs, followed by a pear tart tatin and vanilla ice cream, all to the tune of such well-known oldies as "Daisy, Daisy," "Hello My Baby," "My Merry Oldsmobile," and "Shine On, Harvest Moon."

The archives committee had done its job, sorting material and culling historical facts. Now we needed to weave those facts into an interesting program. We chose to do this through a series of thematically linked stories for each of the eras rather than a dry reading of "just the facts." At St. Mary's, we grouped the facts into six themes—romance, adventure, pain, hardship, joy, and laughter.

The number of weddings per 25-year period we noted under "Romance." Construction projects, capital campaigns, and vestry appointments, such as the first female or first person of color, were described under "Adventure." "Pain" included deaths of past rectors, parishioners during wartime, and the number of funerals. "Hardship" was illustrated by poverty or wartime needs that created new outreach programs or how the parish adjusted to the introduction of the new Book of Common Prayer. "Joy" was illustrated by the number of baptisms within each 25-year period, the addition of stained glass windows, the new organ and music programs, or the addition of modern conveniences. "Laughter" provided a category in which to share funny stories, such as when a Coke machine was added to the choir room in the 1950's to deter choir boys from leaving the building between services or when everyone found the introduction of exchanging the Peace according to the new Prayer Book to be "awkward and uncomfortable"; by 2012, it had become easy and natural.

The factual remarks of the program were so popular in this format that, following the celebration, many parishioners requested them in narrative form. We had not anticipated this. They have now been gathered into narrative form to meet the requests.

The planning committee created a program booklet which included the evening's schedule of events, the menu, a letter from the rector, a brief history of the parish and its founding, a selection of historic church photos, as well as facts of what was happening at the church and in the world in 2012, 1987, 1962, 1937, 1912, and 1887. Church facts highlighted



things happening to the church property, mission events, and outreach programs as well as worship. Worldly facts compared typical cost-of-living items, births and deaths, and famous events of those years. Illustrations included vehicles and fashions for each era. The program also acknowledged those involved in the planning along with ads from sponsors who provided financial contributions (a local bank made a significant contribution).

It's important to involve multiple generations when planning an anniversary event. Our parish youth helped to provide decorations and set up party lights at the main entrance, around the check-in desk. They helped to welcome guests and also helped serve the dinner. They made poster-sized lists of historic events for each decade of the church's history, posters that then decorated the dining hall.

We prepared a slide show of historical photos—the church buildings in various construction periods, copies of newspaper clippings, and parish celebrations of baptisms, marriages, confirmations, outreach activities, fairs, dances, concerts, pilgrimages, and mission trips. Not only did photos come from the parish archives, but parish members also contributed photographs of their own.

The slide show was shown on three screens during the evening. One screen was in the church nave while the appetizers were being passed. The other two screens were set up in the dining hall so they could be viewed during the meal. The slide show was also shown the next day following church services. A copy was made available on the church web site, and images from it were used to illustrate a newspaper article about the anniversary event.

When considering an anniversary event's location, think about how the entire church campus can be used. For our celebration, we began by welcoming guests to the cloister connecting the church and parish house and directed guests to

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St. Mary's Church led off a year of special events to celebrate its 125th anniversary with a dinner that reflected the parish's history. Guests sampled appetizers in the narthex (top) as they enjoyed beloved oldies sung by members of the choir (above).

An organization for 'benevolent' purposes: The Protestant Episcopal Brotherhood

By Mary O. Klein

The Protestant Episcopal Brotherhood was "an organization of churchmen founded for benevolent purposes" in 1851. The organization's preamble states that its purpose was to "associate ourselves for the purpose of mutual benefit in times of sickness and distress, for the promotion of Christian fellowship and love, and for the dispensation of temporal and spiritual aid and comfort to all who are in need of sympathy." Those who were eligible included "every clergyman of the Church, a resident of the Diocese of Maryland, and every layman, baptized or confirmed, or a communicant in the Protestant Episcopal Church, if a resident of the Diocese of Maryland. . . ."

The dues were steep: \$3.00 to \$5.00 to join, depending upon age, and \$2.00 every quarter. In return, a member who could not work received \$5.00 a week for the first 13 weeks, \$3.00 per week for the next 13 weeks, and \$2.00 per week for the remainder of his illness. (One man's benefits went on for 179 weeks!) Other benefits included \$100.00 toward funeral expenses as well as a \$20.00 payment upon the death of a wife. The organization also maintained a Widows' and Orphans' Fund as well as a Charity Fund.

In a day when unemployment insurance in Maryland was unheard-of and unions were not prevalent, a mutual benefit association which would provide some assistance while a man could not earn a living was a God-send. Destitution could quickly haunt a family if the bread-winner were incapacitated; the safety net the Brotherhood provided probably spared many families, the vast majority of whom lived in Baltimore, the horrors of poverty.

The membership application form asked several interesting questions: "Are you temperate in all your habits?" "Will you endeavor to increase the membership for the Bro-

therhood and promulgate its interests?" "Are you able to earn a livelihood?" The rector of the applicant's parish had to be named, and three brothers had to recommend the applicant.

A medical examination was also required, a printed form appearing in about 1900. A physician examined the applicant and reported on his height, weight, heart, and lungs. An interesting question was, "Are you ruptured, and if so, will you wear a truss?" That must have been a big problem if it showed up on a medical exam form!

The applicants were all men, all at least 18 years of age. The ages of the men applying for membership ranged from 18 to 42. Looking at the height and weight figures is of interest to us a century later. The forms from 1903 until 1907 indicate that height ranged from 5'4-1/2" to 5'11", and the weight from 110 pounds on a man 5'8" to 156 pounds on a man 5'7". Most were shorter than today's man and much lighter in weight, the average height being 5'8" and weight 134 pounds. Diets and work habits apparently make a big difference in determining weight and height.

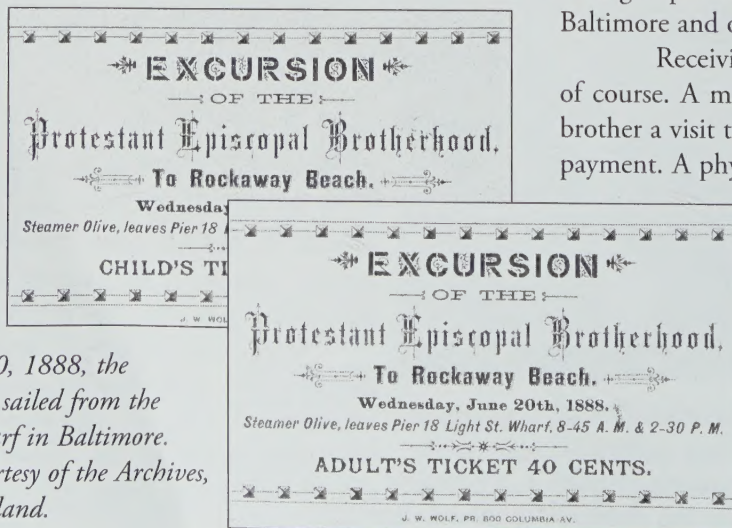
Applicants' occupations are also interesting to study. Of course, there were clergymen as well as bookkeepers, students, salesmen, and real estate brokers, but the vast majority seemed to be clerks. With lots of corner stores, lots of clerks were needed. There was also a Supreme Court bailiff, a music teacher, a proofreader, a draughtsman, and a boilermaker. Machinist's helpers, apprentices, telephone operators, attorneys, and stone cutters also applied, as did a car repairman, a confectioner, a post office clerk, a dentist, a stenographer, a paperhanger, and a sexton. Merchants, bank clerks, laborers as well as a moulder, a "general collector," and a glassmaker round out the occupation list. The list itself gives us a glimpse into the social structure of turn-of-the-century Baltimore and of the job market.

Receiving sick benefits didn't happen as a matter of course. A member on the Relief Committee paid the sick brother a visit to verify that he was indeed ill and deserved the payment. A physician had to send a note to the Brotherhood,

stating that the member was under his care and was unable to perform the duties required to carry out his occupation. In about 1900, a standard form was available for the application for sick benefits; it required that the physician determine if the illness or injury was "caused by intemperance or any immoral conduct."

Diagnoses may appear strange to modern ears. Nervous prostration, lumbago,

The Protestant Episcopal Brotherhood sponsored an excursion to Rockaway Beach, Maryland, on the Chesapeake Bay. On June 20, 1888, the steamship Olive sailed from the Light Street wharf in Baltimore. Illustrations courtesy of the Archives, Diocese of Maryland.



sciatica, acute mental aberration, pleurisy, malaria, and typhoid fever were all reported. Injuries included being fallen on by a sleigh, sprained ankles, poisoning, broken ribs, mashed hands, dislocated hips, broken wrists, puncture wounds, and run-away horse accidents. Rheumatism and pneumonia were common, as were stomach troubles, tonsillitis, and bronchitis. "La grippe" was reported often; we know it today as the flu. One man was diagnosed with "locomotor ataxia" and nervous exhaustion and was later confined to a mental institution.

During the years 1891 to 1903, the clergyman who received benefits most often was the Rev. Reginald Heber Murphy. Born in 1835, the Rev. Mr. Murphy was aging and apparently prone to accidents. He was 66 years old in 1901 when he filed a claim saying that he was prevented from performing his usual duties because he had been injured by a run-away horse. In 1902, he was injured again (this time the cause was not given), and in 1903, he was diagnosed with "printer's arm," whatever that might be. He also filed claims in 1891, 1892, 1894, and 1895.

The Rev. Campbell Fair seemed to have been plagued with nervous disorders as well as other problems. Although he left the diocese in 1886 to go to Michigan and in 1897 became dean of Trinity Cathedral in Omaha, Nebraska, he continued to belong to the Brotherhood, pay his dues, and receive sick benefits. In 1892, he was diagnosed with "herpes zoster," what we call shingles; in 1893, his sleigh fell on him, causing several weeks of disability, and in 1895, he was diagnosed with malaria. Advent and Christmas must have been overwhelming for him at Trinity Cathedral because the doctor's report, filed on December 25, 1901, said that he had a breakdown caused by overwork and nervous prostration. This diagnosis was repeated in 1902. He died on December 15, 1902, at the age of 60.



The Rev. Reginald Heber Murphy stands with Mrs. Murphy, their child, and a servant in front of the rectory of Christ Church, Calvert County, c. 1890.

Modern insurance possibilities made inroads into the Protestant Episcopal Brotherhood's stance as the sole help of many disabled workers in the diocese. The Brotherhood, with 40 members remaining, dissolved in 1966. Each member received \$200.00 at the dissolution. The Brotherhood's resources of over \$10,000.00 were turned over to the diocese, thus bringing to an end a century-old experiment in relief, disability insurance, and fellowship.

Mary O. Klein is archivist for the Diocese of Maryland, a position she has held since 2002. Information for her article came from those archives.

Caroline Berryman Spencer

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Caroline Spencer's hospitality brought together the native Moro chiefs, Muslim sultans, Church representatives, and government officials. Negotiation, cooperation, and friendship were served along with tea. She continued to be a resource of intelligence and reason for Bishop Brent and a series of governors-general of the protectorate.

Although her husband died of Brights' Disease in 1912, Caroline Spencer did not accept a sedate and quiet widowhood. She continuously spoke, campaigned, coaxed, and cajoled her society friends to fund the missionary projects in the Philippines. In 1914, she sponsored a Boy Scout troop of 26 Muslim boys under the direction of U.S. Lt. Sherman Kiser. The troop was named to honor her son, Lorillard, Jr., who had been an active Scout in the U.S.

Caroline Spencer participated in the National Arbitration and Peace Conference. A record in the Library of Congress lists her attendance with Mrs. Andrew Carnegie and Mrs. Charles Evans Hughes. A later mention of her appeared in a society column which identified her as a guest at the 1934 wedding of her nephew, John Jacob Astor, IV. She died in 1948 in New York.

Caroline Spencer was faithful, intrepid, determined, persuasive, conscientious, and extremely effective in her "supporting role."

Susan Witt, formerly vice-president of the National Episcopal Historians and Archivists, is archivist of the Diocese of Western New York. She "discovered" Caroline Spencer while working in the diocesan archives.

Deaconess Anne Remembered

By Susan G. Rehkopf

Hannah Annie Pew was born in 1867 and grew up in Burlington, New Jersey. What prompted her to dedicate her life to her Church is unknown, but on October 16, 1897, Bishop Ozi W. Whitaker admitted her to the Philadelphia School for Deaconesses. She graduated in 1899 and was set apart by the bishop. According to her obituary, she went to New Haven, Connecticut, to train with Miss McGhee and then returned to Philadelphia where she spent five years working with the Rev. Henry L. Phillips at Church of the Crucifixion.

In October, 1905, she came to St. Louis as the deaconess in charge of new settlement house work. No records exist to tell us why she came, but perhaps it was at the request of Bishop Daniel Sylvester Tuttle, who had seen the tremendous need for help in the area just north of downtown. William Cochran, on staff at Christ Church Cathedral and studying for the ministry, had been sent to explore an area farther north with an eye to establishing a new mission. Just north of Downtown St. Louis, he found an area of great poverty. While it wasn't really in the area he was sent to explore, he couldn't ignore the desperate need he saw around 12th and Cass. He, along with others, began to explore ways to bring the Church to this north-side neighborhood. In 1903, a room was rented on North 12th Street and was open for worship on Sundays and every day for reading and refreshment. The first documented name was Mission of the Cross, but for the first year it was called the Cass Avenue Experiment or the Cass Avenue Mission.

The first location was unsatisfactory, as was the second. The third location was a large room over Melner's Livery and Undertaking rooms. This provided space for a gymnasium and a library. Bathing facilities were added. A doctor in North St. Louis began to provide some medical services.

In 1904, the Rev. Mr. Cochran, now an Episcopal priest, was named City Missioner. His time to devote to the mission was limited, so with funds from the Church Women's Club, Deaconess Anne began work in October, 1905. The mission had a new name, Holy Cross Mission, and would take on new work in a new location, the former Civil War barracks on North 14th street. On August 13, 1905, the *St. Louis Post Dispatch* announced this would be the "First Model Tenement in St. Louis."

Deaconess Anne was joined by Anna Beverly Skinker, a nurse who had spent several years working at St. Stephen's House, the diocese's mission and settlement house in South St. Louis. A house on 14th Street became the residence and headquarters for the two women. Deaconess Anne frequently contributed articles to *Church News*, articles that reported on the work, beginning with a day nursery for neighborhood children and a thrift store. Deaconess Anne was always asking for clothing, shoes, and household goods to be sold or given away through the thrift store, and for medical supplies for Miss Skinker and the volunteer doctors who provided hundreds of free medical treatments for adults as well as children.

Summer meant the playground was a busy place and programs were held for children. Baths for the children were a real treat. The mission became a Pure Milk Station where mothers could get fresh milk for their children. Sewing and cooking classes were offered, mothers' meetings were organized, and an athletic club was started for boys.

Deaconess Anne worked tirelessly, and everyone loved her. The records are sparse—we have only one mention of a vacation, a short trip to Sewanee, Tennessee, with Deaconess Lenora Hoffman, the matron at the Episcopal Home for Children in St. Louis.

In 1910, the mission merged with Grace Church, forming Grace Church/Holy Cross House. The Rev. George Ferrand Taylor, as vicar, would provide church services and pastoral care; Deaconess Anne, Miss Skinker, and a core of volunteers would provide the social services and medical care. Grace Church's church building and parish house offered new facilities.

In 1912, Deaconess Anne spent some time in St. Luke's Hospital for an undisclosed illness, and by August of that year she was recuperating in Newport Beach, California. Her letter appeared in *Church News*, thanking everyone (including not only parishioners, but also fellow workers in the church and even in the state) for their kind words. "I am fairly comfortable and have the capacity and desire to enjoy God's dear out-of-doors, and feel His goodness in bringing me to such a desirable place where I must 'serve by waiting.'" Unfortunately, this letter was her good-bye.

When the Diocese of Missouri's Episcopal Service Corps' first Fellows join us in September, 2013, they will move into Deaconess Anne House, named in honor of one of the diocese's long-ago dedicated servants. These nine young people will each spend a year working with non-profit organizations in the same North St. Louis area that Deaconess Anne served 100 years ago.

The Rev. Mr. Taylor wrote in the same issue that “during the six years that Deaconess Anne was in charge of Holy Cross House she was everything to the people except their Bishop. Not only Deaconess, which I suppose means the feminine of ‘servant’ but also their pastor which must mean their shepherdess, for she watched over needs spiritual as carefully as any commissioned pastor could do.”

Within a few years, Deaconess Anne was able to work again, and she returned to Philadelphia. In 1915, she became a parish worker at St. Nathaniel’s Church. In 1919, she began work with the City Mission as a visitor at the Home for Consumptives, Chestnut Hill, and at Sleighton Farms.

In 1921, the new vicar of Grace-Holy Cross wrote to her with questions about the early days of the mission. She wrote back with her memories and the story of the doctor who “sometimes during the summer. . .furnished a treat of ice cream for about 500 children from the near neighborhood—they sat on the floor of the kindergarten room as thick as flies and as funny as monkeys.” She sent her love to any who remembered her.

By 1923, ill health again overtook her and she was forced to retire. She lived the remainder of her life in West Philadelphia. She died on September 14, 1932.

In his 1912 article, the Rev. Mr. Taylor wrote, “We at Holy Cross would like to see her friends and admirers erect a memorial here to her. I have no doubt but one will come.”

So, 100 years later, we remember Deaconess Anne and her work with our new work. We hope she would approve.

Author’s note: As is true for many women who have served the Church, information about Deaconess Anne is hard to come by. I have relied mainly on articles in *Church News*, census records, and the few annual reports of the Philadelphia School for Deaconesses that appear on line. Her obituary was provided by the Archives of the Episcopal Church from the November 1932 issue of the *Church Training and Deaconess*



The only known photograph of Deaconess Anne, shown atop a pyramid of Holy Cross boys. Photo from Interim, publication of the Diocese of Missouri.

House Newsletter. The only known photograph that includes Deaconess Anne is one that appeared in *Church News*.

Kurt Cook, NEHA board member, has created a family tree for Deaconess Anne in Ancestry.com, hoping we could connect with family members, but as of yet, we have had no luck.

The records of the Philadelphia School for Deaconesses are also missing. If anyone knows if they still exist, please let me know!

Susan G. Rehkopf, vice-president of the National Episcopal Historians and Archivists, is archivist of the Diocese of Missouri. Contact her at: Diocese of Missouri, 1210 Locust Street, St. Louis, MO 63103; telephone 314-231-1220; email srehkopf@diocesemo.org.

Travel to the Borderlands

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Hotel accommodations are at the St. Anthony Riverwalk Wyndham Hotel, a National Historic Landmark completed in 1909. Much period detail has been preserved—12-foot ceilings, columns topped with gold leaf, and lovely French decor. San Antonio’s attractions include the River Walk, restaurants, shops, and downtown churches.

The registration deadline is June 1. Participants may register for the entire conference or for single days. Online registration is hosted by the Diocese of West Texas and is available at trihistory.org. To request that a conference brochure and registration form be mailed to you, call Matthew Payne at 920-279-6267.

Travel to the conference is possible through the San Antonio International Airport or Amtrak (both the Sunset Limited and Texas Eagle routes serve San Antonio).

The most complete and up-to-date information is available by visiting trihistory.org. Details of programs, schedule, housing, transportation, and local information are all available there.

Matthew P. Payne, administration officer for the Diocese of Fond du Lac, is a member of the Board of Trustees of the National Episcopal Historians and Archivists and serves on the Conference Committee for 2013.

St. Mary's, Ardmore

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the narthex for the cocktail hour and appetizers (1987-2012). As the crowd grew, folk moved into the nave. This encouraged mingling. It also allowed participants to travel back in time from the present to the past as they processed with the choir into

the parish hall in the adjacent building, all the while singing songs of one decade, then songs of earlier decades.

Not everything went as smoothly as hoped. Plans for tours of the church and viewing the stained glass windows did not work out so well as most folk wanted to talk and mingle. Also, evening events do not allow stained glass windows to be seen at their best. If church tours are to be a part of your

celebration, schedule them during the day when the windows can be seen with sunlight streaming through them.

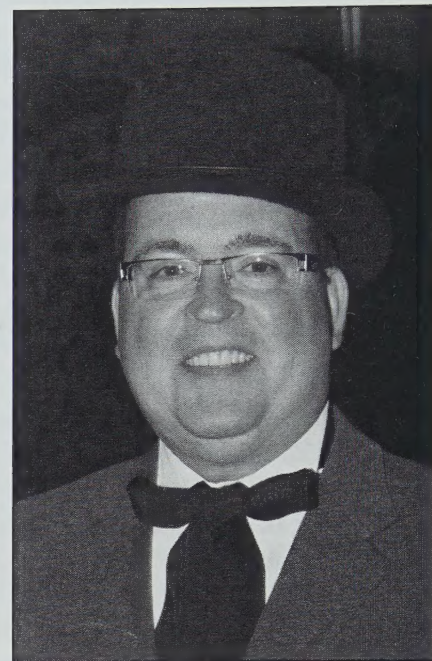
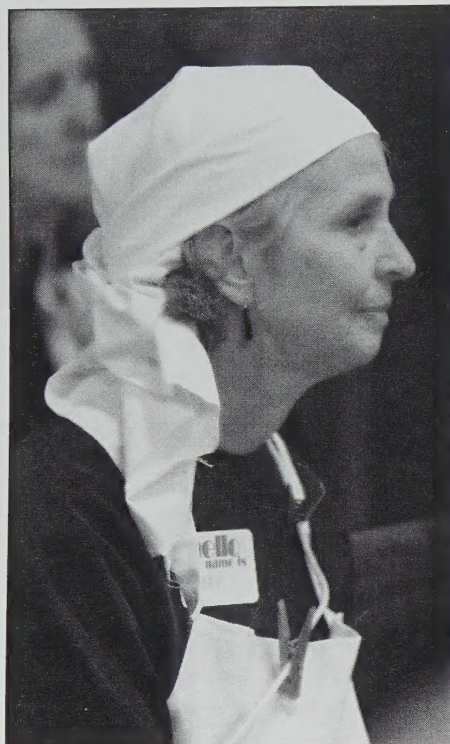
can help to spread the party over the anniversary year. St. Mary's had a musical piece composed to celebrate its 100th anniversary. Another piece is being written for our 125th; it will be performed at a special concert toward the end of the anniversary year.

The success of St. Mary's 125th anniversary celebration is due in large part to the time its planning committee took to pore over the documents related to its past history, including its vestry meeting minutes. From these documents, much information was gleaned to which the parish can relate through categories of romance and adventure, pain and hardship, joy and laughter. Organizing the timelines of past events helped to shape the direction of the future as plans were made for new outreach and mission activities which, we hope, will be talked about in the next 125 years.

Lonnie Hovey, a member of St. Mary's Church who also serves on the Diocese of Pennsylvania's History Committee, is, by profession, a restoration architect with 25 years' experience working on historic civic and church buildings throughout the United States.

Smaller events, like lectures, exhibits, concerts, and publications,

Lonnie Hovey (above right), attired as a Victorian gentleman, emceed the evening's historical entertainment. Recognizing the history of St. Mary's Laundry that provided work for unemployed women until the 1950's, May Pritchard (above left) arrived costumed as a laundress. Parishioners (right) enjoyed a sumptuous feast.



Another way to increase your archives budget

By Kurt Cook

In January, 2011, I became historiographer for St. Mark's Cathedral in Salt Lake City. I soon began to mount displays during our Sunday coffee hours, displays that highlighted some aspect of our history. Parishioners viewed these displays with interest and commented that they were learning new facts about St. Mark's history. This sharing of my passion for our history would serve me well after I was named senior warden later that year.

In mid-August, 2012, our vestry clerk, Monica Daly, notified me that she had seen a newspaper article announcing the approaching deadline for applications for mini-grants from the Utah State Historical Records Advisory Board. These grants of up to \$750.00 were for non-profit groups to improve the preservation or storage of their archival records. Monica said she had experience in grant-writing and offered to help.

My first idea was to have three of our old parish registers re-bound as they had essentially become "loose-leaf" collections of valuable historic data. I had become acquainted with an employee of one of Salt Lake City's two premier rare book sellers and asked her to recommend some suitable binderies. She gave me several names and also suggested that I contact the preservation librarian at the University of Utah's Marriott Library. I did as she suggested, and he and I arranged to meet briefly at the cathedral later that day to review what I felt needed restoration. The librarian looked at the registers

and agreed that they could use some work but then said that, in his opinion, our first priority really ought to be a museum quality cabinet in which to store the books. His rationale was that we could spend all the money in the world to restore the registers but could lose it all to fire or water. He offered to contact one of his suppliers in town and ask for a quote that would use the same pricing scale he would be given. Soon we had our quote and a new focus for the grant.

Monica and I exchanged a number of late-night emails as we worked our way through the grant-writing process. We completed our grant request with a focus on our records being valuable to those interested in the state's history as they contain information on many non-LDS (Latter Day Saints) residents, transitory and permanent, from all over Utah, especially in mining areas where early LDS leaders had proscribed their members from going.

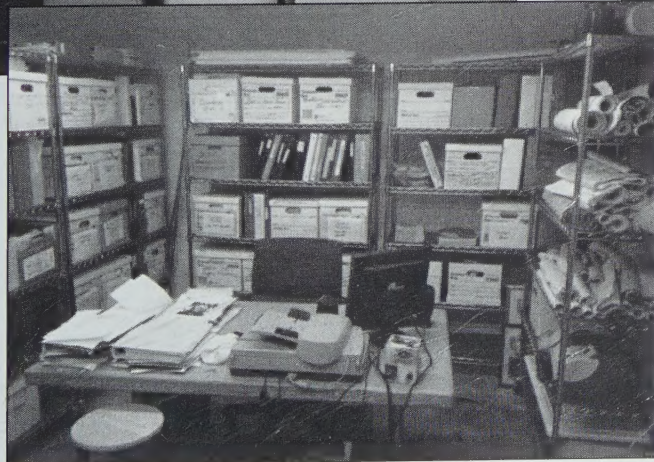
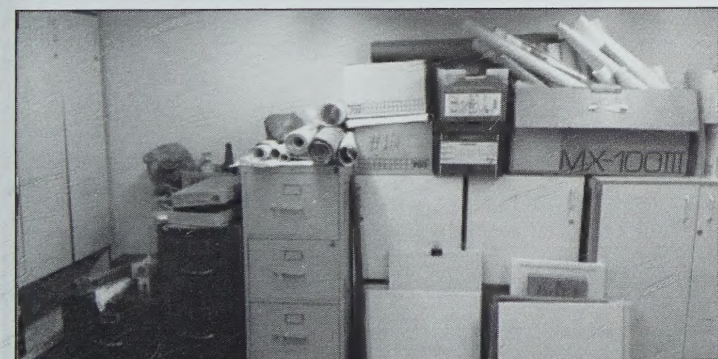
Our application was filed before the August 30 deadline. And on September 19 we received a letter from the head of the Utah State Historical Records Advisory Board saying, "We are pleased to partner with you in preserving Utah's history." It also stated that we had been awarded a grant for the maximum of \$750.00 for the purchase of the new cabinet. The cabinet was ordered, and we were given a delivery date of mid-December. In the meantime, I went shopping for new shelving for our archives room as what we had at the time was a hodge-podge of cabinets left over from the demolition of our old parish hall. I found exactly what we needed for \$747.80 and had it in place before the new cabinet was installed.

Several lessons can be learned from our experience:

- Make sure folk in your parish or diocese know your archives are important and that they can be helpful by keeping their eyes and ears open and reporting opportunities for grants and donations.
- Get to know the archival professionals in your area; they can be incredible resources.
- Listen to good counsel and be willing to follow it; nothing would have been gained if I had not been willing to change my mind.
- In grant writing, it is important to know the value and content of your archives relative to local history.

We still have a long way to go until our archives are properly catalogued and in proper storage containers, but we've made a good start!

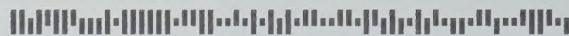
Kurt Cook, senior warden and parish historiographer for St. Mark's Cathedral, is also a member of the board of the National Episcopal Historians and Archivists.



The archives room at St. Mark's Cathedral before (above) and after (right) renovation. Photos by Kurt Cook.

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